



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

some of the lessons which they may impress upon the minds of their pupils:

1. That war is everywhere and always ethically wrong. This is true, even if you grant that the doctrine of self-defence by deadly force is correct. For at least one-half of every war is wicked, as no war can occur without aggression and wrong on at least one side. No war therefore, whatever ground is taken on the subject of self-defence, has any moral right to exist in human society, and none will exist when men come to live truly moral lives.

2. That no war is necessary, because there is always a peaceful and rational method of settling every difficulty, if men only thought so. It is their duty to think so, and to find the peaceful way.

3. That the nations are members of the same great family of man; that their interests are common; that, as in the family, the strong ought to support and help the weak; that they ought all to love and mutually aid one another.

4. That war is unworthy of rational and moral beings, because its decisions are made in accordance with the principle of might, and not in accordance with that of right; (the war-) God being always on the side of the biggest and most shrewdly handled battalions.

5. That the war-record of the world, instead of being glorious and admirable, has been inconceivably wicked, foul and beastly. Nothing could surpass it in dark and cruel inhumanity.

6. That the civilization of our time, when the nations are bound together by a vast web of missions, of benevolences, of commerce, of travel, of thought, of science, of literature, of property relations, makes the existence of war a tenfold greater crime than at any time in the past.

7. That it is noble in nations, as it is manly in individuals, to be forgiving, patient, forbearing and magnanimous towards others.

8. That the fields of peace, in business, in science, in philanthropy, in religion, furnish the amplest scope for the fullest exercise of all that is heroic and grand in human activity.

These lessons and other kindred ones may be so impressed upon the minds of schoolboys and schoolgirls as to make them wonder that such a thing as war has ever existed, and to loathe the very thought of its ever occurring again. Teachers need not make a hobby of the subject; they need not be ostentatious in inculcating such thoughts; but in a simple and natural manner, in teaching history and other subjects, often in an entirely incidental way, they may lead the minds of the children up to the sunny and beautiful heights of belief in peace and human brotherhood, and create a generation to whom war will be an impossibility.

THE SLAVERY OF THE STANDING ARMIES OF EUROPE.

No man who loves liberty, and is in real possession of it,—liberty of conscience, of speech, of action, liberty “to belong to our surroundings and to have them belong to us,”—can read the article by a conscript in the French army which we copy on another page from *The Independent*, without feeling his soul indignantly stirred within him against the depressing and degrading slavery of latter-day militarism which is steadily and not very slowly locking its manacles on the limbs of the whole civilized world. If we could reach him, we would assure our conscript brother that no American tourist, except the most shallow and frivolous, of which class there are, alas! too many, looks down upon him with a smile as he sees him marched along the streets in helpless and hopeless thralldom. Amazed we all are, but not amused; the spectacle is too sad for smiles. We have looked often on these “coffles” of European slaves, in all parts of the Old World, and we are sure that our eyes must always have worn that “vague and impersonal look” given to them by a feeling “beyond sadness,” a vagueness and incapability of expression made all the more intense by the remembrance that back in America where freedom dwells there were those who would sell themselves and their fellow citizens into the same desolate bondage.

This “one voice lifted from the midst of a huge benumbed multitude” utters what is perfectly true in saying that what is stated of France is applicable alike to other countries. The slavery of standing armies is everywhere the same, whether it be an army of twenty-five thousand men or one of half a million, whether the men be conscripted or enter voluntarily. Once in, it is all the same. Many a “benumbed” man in the little army of the United States, or on one of our government warships, has often uttered the same heart’s cry as this French conscript. Many of them will not endure it, and desert. They prefer to take all the risks of capture and imprisonment rather than endure the dreary bondage of the soldier, when they have once learned its meaning.

Some years ago there came to our knowledge a case to which there are many similar. A man had served out his term of enlistment in the regular army. He had decided that nothing could ever induce him to enlist again. On the day that his time expired, some of his comrades aided by officers got him to drink more than usual and in a semi-intoxicated state he was induced to reënlist. When he came to himself and saw what he had done, he decided to carry out his sober intention of not remaining in the army, and deserted. Detectives were at once on his track. He went from place to place and eluded them, engaging in such temporary occupation as he could find.

In one place he remained for some years unmolested.

He made the acquaintance of a woman whom he loved, and married her. Two children were born to them, and the family were living happily. But the keen-eyed detectives found him again, and his home was broken up. He wandered from city to city, under changed names, hunted down just as runaway slaves used to be, and all this because he had dared to break away from an unendurable bondage, to which he had given himself in an irresponsible condition, that he might live in possession of himself, and of his time and labor.

Military slavery is carried to its extreme limit in Europe, where men at the age of 21 are forced into the service regardless of any wish of their own. There is no liberty of choice left, no liberty of conscience. Men may be utterly opposed to the whole horrid system, but into it they must go "like dumb driven cattle," or leave the country, or be seized and dragged into service or to prison. There is no liberty of speech. No soldier "can express from the rank and file" his opposition to the system of which he has become an unwilling part. "The 'regulations' compel his voice to remain anonymous," even where he may by stealth succeed in conveying his sentiments in writing beyond the lines. There is no liberty of action. The conscript's bodily movements, even where they are free, are confined within a narrow and definitely prescribed limit, and all the essential portions of his time these movements are directed by another. There is of course liberty of thought, so far as that is possible without freedom of speech and of action. But this was true under all the old forms of slavery. The slaves in the cotton-fields and on the sugar plantations were at liberty to think as they pleased so long as they kept still and "did their job." If the *hearts* of the conscripts "are smothered into the sorriest of all servitudes," the liberty of thought of very many of them is smothered entirely out by the necessity of thinking *tout bas*. Thought can not act freely in such shackles.

The shadow of this monstrous slavery of militarism has grown black as night over all Europe to-day. If the author of "The Republic" could come back to his beloved Greece and take a journey thence to all the parts of Europe he would find his ideal commonwealth everywhere very nearly realized—the state everything, the people nothing; and he would at once for very shame write a "New Republic." No wonder that in this "sorriest of all servitudes" "the meanest country lad turns back in thought to the sties and stables in his father's yard with longing." He would be a meaner lad if he did not.

The saddest thing about it all is that this slavery is to a considerable extent self-imposed. And why? Let our French Conscript say. "They have been fostered from their childhood with warlike traditions. Baby guns and trumpets were brought to them in their cradles. This nursery education, along with the heredity from fathers who fought the gigantic battles of—or against—

Napoleon, contributes largely toward their being both dazzled and deceived."

Keep thinking the best you can, O conscript brothers. Keep cutting off your tape-measures. Speak out your feeling when you get home again. Help to educate a new generation whom "baby guns and trumpets" will not have made it possible to dazzle and deceive. The times are fast ripening. The statesmen and rulers of Europe will soon be compelled to listen to the stifled cry of "the huge benumbed multitude."

A CRACKED BELL.

I was very glad to read the discriminating editorial in the last *ADVOCATE OF PEACE* relative to the "Worship of the Flag," fully coinciding with the much needed caution therein contained, that the children ought not to be mis-educated into the pitiful notion that "this earth exists for the United States alone, and that we ought to flaunt our flag menacingly and haughtily in the faces of all other peoples." The mischievous position of General Lew Wallace, as promulgated in his Chickamauga paper, runs well along in the same line: the North and South, the Nationalist and the Confederate, were awhile ago at sword's points; but now they are reconciled, let no other people of the earth insult or touch them at their peril. "And the same day Pilate and Herod were made friends together, for before, they were at enmity between themselves." Borodino and Moscow, Balaklava and Inkermann tell the blood-written tale of the enmity of Russia and France; their reconciliation and effusive friendship of to-day is formed after the fashion of Pilate and Herod, a league offensive and defensive as against Germany, their present common enemy. These reconcilements are of the world's sort and of its self-seeking spirit, and by no means promotive of that international peace and good-will which are to be looked for as the presage of the permanent incoming of better things.

Pertinent to the above comment on the flag, is a brief editorial note in the last *Christian Neighbor* upon "Obedience to the 'Old Bell,'" suggested by the train transportation of the generally venerated revolutionary relic from Independence Hall in Philadelphia to Atlanta. "Proclaim Liberty throughout all the Land, unto all the Inhabitants thereof," is the motto around it, near its top. And the motto upon the shield of the State of Pennsylvania, where the bell belongs, is the three words, "Virtue, Liberty and Independence." First and greatest of these there is virtue, because where that is lacking, liberty becomes mere license. What license is permitted the daily press, to manufacture and sell its very worldly products on the first day of the week! What license is accorded the vender of printed poison, and what the vender of liquid poison that inebriates, imbrutes and paralyzes! What license has the provider of theatrical entertainments, concerning which actors and actresses themselves testify that they are excessively vile! Surely this is not the liberty that a Christian State should proclaim. Alas, the old bell is cracked! It has a hollow and a dissonant sound.

JOSIAH W. LEEDS.